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The Stellar Ray



THE NEWEST THOUGHT MAGAZINE IN THE LINE OF PROGRESS

VOL. XXVIII. NO. 5

MAY, 1912

PRICE 10 CENTS

We may ask, then, what is the object of life? Few see aught but sixty or seventy years of struggle, and at the end have but little profitable experience, generally bitter; bitter because it has come too late to be of service.

We have learned that it is better to do unto others as we would they should do unto us; that humility, love and the spirit of brotherhood are the only qualities which exist, without change, throughout our years, and ere we can apply it, we have to leave. If we could only begin life with that knowledge how differently we would have faced the position.

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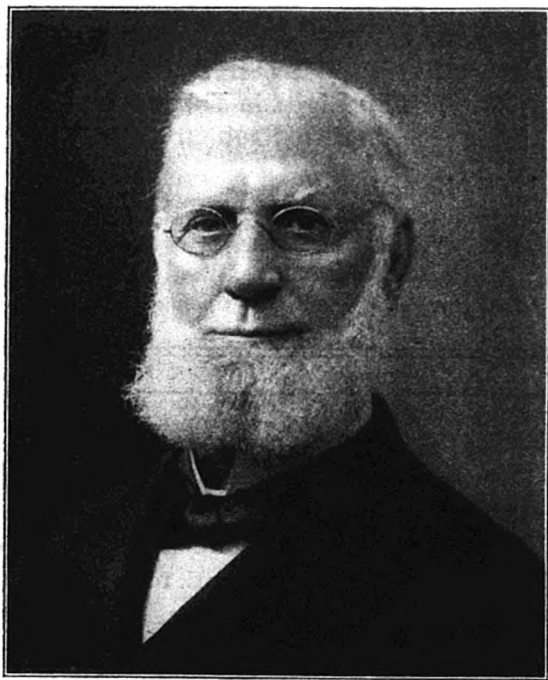
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The crying need of humanity everywhere is knowledge of their own natures and of the real meaning and importance of human life.



Henry Clay Haddys

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CONTENTS

	PAGE
<i>Fate and Fortune</i>	1034
<i>Oriental and Western Civilization</i>	1035
<i>A Great Discovery</i>	1036
<i>Horoscope of Oliver Cromwell</i>	1038
<i>Were You Born in the Zodiacal Sign Taurus?</i>	1040
<i>Are Text Books Reliable?</i>	1041
<i>The Wonders of Wireless</i>	1045
<i>Disease, Nature's Efforts to Restore Equilibrium</i>	1046
<i>The Man Who Was Not Afraid</i>	1048
<i>Psychic Research</i>	1051
<i>The Trained Occulist</i>	1054

Articles Not Marked, Editorials.

Editorial Department

Fate and Fortune.

Humanity complicates and renders difficult through abstruse reasoning what will come to be clear and simple of comprehension, as a child learning to walk and talk finds difficulties and complications that vanish with experience. An electrician is at first confronted by a labyrinth of complicated detail, which he soon reduces to the simple law of insulation or connection.

Fate, in a general sense, denotes an invariable necessity depending upon some superior cause. The term was much used by ancient writers and philosophers, and intended to imply a fixed decree whereby Deity has proscribed the order of things and allotted each individual what shall belong to him.

The Greeks term Fate a chain or necessary series of things indissolubly linked together.

Plato claimed that all things are in Fate, but all things are not fated.

For example, it is not fate that a man shall perform a certain act for that would be destructive to free moral agency. But, if an individual should choose to do such and such things, then it is Fate that certain consequences shall ensue from it. A certain act is a matter dependent upon an individual, but results from that act extend beyond his control. If a stone be cast in the sea the ripples and vibrations caused by it are beyond the control of the hand that threw the stone. On all sides nature teaches this great truth.

Fate is the state in which consciousness finds itself. Fortune the result of the movements of that consciousness within its limitations. Again, for example, man finds himself encased in a form that may not fly. His manner of locomotion is

proscribed, he must walk, placing one foot before the other methodically. By concentration and practice he may become fleet-footed, but this is not swift enough and he enters into harmonious relations with a law of nature and he flies across continents and seas more tirelessly and swiftly than winged birds.

Man's vision is restricted, but many men gaze far into space and observe the movements of worlds which are to others unknown. Fate, the "proscribed order of things which decreed" that human vision be limited, has been partly overcome by an act, the consequence of which extends far beyond the control of the mind that first enlarged the field of physical vision.

Fate is as plastic as the air we breathe, the water we drink, the soil we till, once we realize that we have dominion over it.

The only Fate is law. Comprehend law and work with it, then shall not only plodding become rapid flight, and restricted vision scan the universe, but all things shall become possible.

Just as Benjamin Franklin put in motion activities that have far exceeded his brightest dream of achievement, activities that his hand could not check, that shall continue down through future ages, so may he whose life movements conform harmoniously to the laws of existence, set in motion forces that extend far beyond his control, vibrations which attract to him (both to his present and his future), privileges and power beyond his fairest dreams.

It is equally true that he who lives out of accord with the same laws, creates discordant vibrations which clang out of tune with his fellows, out of tune with successful endeavor, attracting to himself unknowable re-

buffs and untoward conditons, which reach far beyond his control.

Selfishness, hatred, envy, malice attract with redoubled force—so do loving kindness, gentle tolerance and patient cheerfulness react after their kind.

Let us stop and consider the circumstances of our lives and observe how the destiny of an individual may turn on a moment's delay or advance, and realize that we may become masters of our Fate.

Oriental and Western Civilization.

As exemplified by China and India, the oldest civilizations in the world, Oriental civilization may be compared to an aged sire, accustomed to his chimney corner, his garden patch, a peaceful jogging over time-worn roads; accustomed to the hum of busy toilers in the valleys and on the hill-sides, he dozes in the sunshine of his dooryard undisturbed by the dashing of the breakers of progress all along his coasts.

Destiny calls, "Waken, sire, the time is now when no nation may live unto itself alone, it is the noontime of a new day. Come, lend a hand in the construction of a world of universal welfare, universal freedom and universal brotherhood. Give forth of your wisdom, gained by ages of experience, and the rearing of your large family.

"If you have gained peace, poise and culture, share your secrets with others.

"Have you attained a wisdom that rises above fear? Have you lessons to teach the 'Christian dog?' If you have set an example for the world to follow, it will be recognized and assimilated by enlightened reason."

Western civilization is not sleeping. Her surging, seething, struggling humanity attains one summit of achievement but to scale others. She is in

travail with the ethical problem of universal brotherhood; the brotherhood of the Jew and Gentile, Christian and Heathen, Emperor and beggar, black and white; in travail with the purpose conceived by the Creator, carried in the womb of progress, to this western continent, a fit home for its development.

Western civilization is assimilating its great influx of material, occasionally suffering attacks of indigestion, from which its robust activity rallies, better equipped for action.

The culture of the Orient is bound to flow in the veins of Occidental life. Western push and practicality are already vitalizing the sinews of ancient civilization.

It has been stated that in the name of Christ great depredations, horrible cruelty, violence and injustice have been perpetrated. This is true, but Time, the great revealer, shows that the Christ spirit has remained the same, serene, just and loving. So-called Christianity is having its blinded vision opened to realize that it is to foster the weak, restrain and educate the violent and to achieve liberty and equality for all.

The International Congress is a herald of the coming reign of the Prince of Peace.

Latter day philosophy or "New Thought" contains the cream of oriental sophistries surcharged with the spirit of practical application, which is demonstrating scientifically, testing, sifting, classifying, that all things may be proven by incontrovertible law.

This is being done by the Western World under more favorable conditions than have ever existed before.

The result is inevitable, viz: Tolerance and co-operation.

Can we think of a mind so pure that it is untainted with the slightest selfish motive, want or desire? Can

we think of love so perfectly divine that it is content to pour itself out on others, without the least desire for a return of its most perfect compassion? None can do this but those who have become what we are dimly striving for; those who assist us by their love and wisdom, for they are masters of divine compassion.—*Science and Key of Life*.

The work of "The Minneapolis Fellowship," No. 106 East 16th St., Minneapolis, Minn., will close for this year earlier than usual, owing to its teacher, Ruth B. Ridges having accepted lecture work in the west.

She will be in Portland, Oregon, during the month of June where she goes by invitation of Perry Joseph Green of that city to give addresses and conduct classes at his headquarters there. Other cities of the coast will also be visited.

Evelyn A. Fenton, Secretary of The Minneapolis Fellowship, will accompany her.

Ruth B. Ridges is one of the few clear and eloquent women speakers in this country. She has a great message, and her power of expression, and impression is wonderful, along all lines of advanced thought, whether social, political or spiritual.

Any one desiring to avail themselves of Mrs. Ridges services may address her now at her Minneapolis address, or after June 1st, care: Perry Joseph Green, Temple of Truth, Corner 7th and Alder Sts., Portland, Oregon.

The Deserving Life.

Everything in this universe moves by an invisible law. Think not of the external conditions, but look within and live the deserving life. What-

ever you desire will come to you in right time in response to the conditions within. If you want to understand the great spiritual law, have first peace, calmness and poise. Know this, that you cannot move a straw from its place if you do not deserve the power to do it. Why then should you worry? Just simply live the deserving life; everything you desire will come to you.—*Yoga Monthly*.

A Great Discovery.

New York, April 2.—Cable dispatches announcing completion of experiments Prof. Svante Arrhenius has been conducting in Stockholm to prove impetus can be given to the growth and mental development of children by the use of high-frequency alternating electrical currents, has aroused much interest among medical practitioners in this country.

"It is a tremendous principle which Prof. Arrhenius has made use of," was the comment of Dr. Wm. J. Morton, "and one that is destined to revolutionize the methods of conserving health and treating disease. What is brought about is an increased oxidation of the waste product of living organisms. There is hardly any limit to the extension which this principle allows. In modifying the metabolic processes in the individual and improving his general nutrition, you eliminate from him more than 50 per cent of disease. The term of human life will be materially lengthened.

"As soon as we are sufficiently enlightened, systems like Prof. Arrhenius's will be installed in all our hospitals and sanitariums. The time will come when every dwelling will be equipped with a plant which will then be as indispensable as the bathroom."

As described the experiment consisted in placing two groups of school children in school rooms, identical in every respect except that unknown

to the teachers and pupils one of the rooms had been wired for alternating electrical currents of very high frequency. For six months these children, who were similar to their fellows in the unwired room, were unconsciously subject to the influence of the waves which were set up, and at the expiration of that period a careful comparison was made. A striking contrast was discovered. The children who had received the electrical treatment showed in bodily growth and mental activity nearly twice the development of those who had not been so treated.

Goodness.

"We do not like the idea of being 'good' in the old, conventional religious sense, but the genuine goodness of the eternal life is very acceptable. Real goodness and wisdom are synonymous, and who would not like to be wise? I believe that every one naturally desires to follow in the wise way, in spite of appearances to the contrary. But we are slow in overcoming our ignorance and the habits of mind that are tightly woven into our very nature. But when we have thoroughly outgrown these through spiritual education, we are easy masters for all time.

Yes, we all desire real goodness. And of what is this goodness composed? It is the aggregate name for health, beauty, strength, opulence, peace, happiness and refined pleasure; yet, it is the name for all positive qualities. Who does not want goodness in this sense?

To be good is the work of God in his world."

He only is advancing in life whose heart is getting softer, whose blood warmer, whose brain quicker, whose spirit is entering into Living peace.—*Ruskin.*

The will of the present is the key to the future, and moral character is eternal destiny.—*Horatio Stebbins.*

The Right Diet.

Right feeding is one of the very few things in the world that really matters. We ultimately largely become what we eat and drink. If we live near to the laws of nature, study them, understand them, and follow them—the chances of having health now, and of reaching old age in health and well-being will be enormously increased.—*Dr. Alex. Haig.*

Everyone should consider his body as a priceless gift from one whom he loves above all, a marvelous work of art, of indescribable beauty, and mastery beyond human conception, and so delicate that a word, a breath, a look, nay, a thought may injure it.—*Nikola Tesla.*

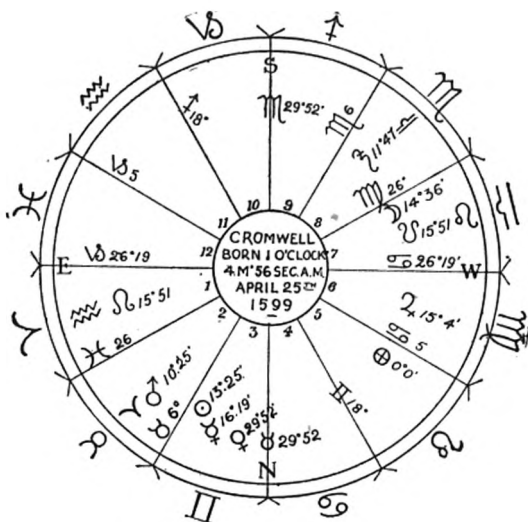
Dr. Peebles 90 Years, Young

Dr. Peebles celebrated his 90th birthday on March 23rd. and in his able and interesting address delivered at the First Spiritual Temple, Los Angeles, on that day said—"Though now a nonagenarian life was never so sweet and golden. I look back over the long journey, tangle footed at times, without a sigh or a tear; nor do I ever pessimistically say. 'It might have been'—God's angels knew best!"

Members of Swastika Success Club.—We are requested to announce to Stellar Ray readers, who are members of the Swastika Success Club, that they will hear from the club direct in May. The Swastika letters in this magazine have been discontinued for the present.

Stellar Science Department

Horoscope blanks and price lists will be forwarded upon request. Address Stellar Ray, Stellar Science Department, Detroit, Mich.



HOROSCOPE OF OLIVER CROMWELL.

Horoscope of Oliver Cromwell.

Oliver Cromwell was born at Huntingdon, England, at 1 o'clock 4 minutes and 5 seconds a. m. on April 25th, 1599.

The twenty-ninth degree and fifty-second minute in Scorpio was culminating on the cusp of the mid-heaven, or tenth house; eighteen degrees of Sagittarius upon the eleventh house,—five degrees of Capricorn upon the twelfth, also twenty-six degrees of Capricorn and nineteen min-

utes ascending; Aquarius being intercepted in the first, the twenty-sixth degree of Pisces upon the cusp of the second; Aries intercepted in the second; six degrees of Taurus on the third; the remaining houses being the same as their opposites. The sun posited in the third house, in the thirteenth degree and twenty-fifth minute of Taurus, Mercury being in the sixteenth degree and nineteenth minute of the same sign, and also the same house. The moon posited in the seventh house in the fourteenth degree and thirty-sixth minute of Virgo.

Venus in the twenty-ninth degree and fifty-second minute of the sign Taurus, being directly upon the cusp of the fourth house.

Mars was in the second house, in its own sign, the tenth degree and twenty-fifth minute of Aries.

Saturn was in the eighth house, in the eleventh degree and forty-seventh minute of Libra.

Jupiter in the sixth house, in the fifteenth degree and fourth minute of the sign Cancer. The Moon's North Node, commonly called the Dragon's Head, in fifteen degrees and fifty-one minutes of Aquarius. The Moon's South Node, or Dragon's Tail, is in the same degree and minute of Leo. The part of Fortune in no degree and no minutes and no seconds in Cancer, and in looking over the aspects we find the Sun trine with the Moon and sextile with Jupiter, Moon trine with Mercury and sextile to Jupiter, Jupiter sextile of Mercury but square to Saturn, and also square to Mars. We also find Saturn in opposition to Mars.

His Eventful Life.

The eventful life of this personality makes his horoscope of special interest. In one thousand six hundred and forty he took his seat in Parliament. In early life he associated himself with the Puritan party. He was naturally melancholy, was full of fancies of his approaching death. In 1640 he received command of a regiment of horse, which became famous as Ironsides; in 1643 he became Lieut.-Col., distinguishing himself in the battles in 1644, and June 14th. 1645. From that time his history is the history of England.

In 1653 he was invested with the title of Lord Protector and while he was in constant dread of assassination and was never really popular, yet even his enemies admitted the wisdom of his domestic measures. He died on Sept. 3rd, 1658, at 15 minutes after 3 p. m. We find the sign Capricorn rising in this nativity, Saturn,

his ruling planet, in the house of Death, but in his exaltation the square of this planet to Jupiter, and the opposition to Mars, account for his fear of death, and more so as the square falls from the eighth to the sixth house. Then again, Saturn is in affliction to the first and fourth signs, Aries and Cancer.

Two planets are exalted and two in their own signs and the moon is angular, entirely free from affliction, with the sun in the third in trine to moon and sextile to Jupiter. This shows that his motives were pure in all that he did. We may also judge that he planned carefully, as Mercury sextile to Jupiter, would give great forethought and great balance of reason.

His determination and concentration clearly shown from Mercury being in the fixed sign Taurus, well placed in the third, and free from affliction. Saturn gives a strong personal will, and this with the tact and diplomacy that Saturn square to Jupiter gives, made him a man to command respect.

He Could Fight Opposition.

His strong sense of moral right came from sun trine with the moon and sextile to Jupiter. The exaltation of his ruling planet, elevated over the rest, enabled him to fight the opposition.

The major planets were in cardinal signs, the triad Sun, Venus and Mercury in the fixed sign Taurus, with the Moon in a common sign, showing the masses for whom he worked.

Capricorn rising and Aquarius intercepted in the first house. It is necessary to find what bearing this has upon the interpretation of the horoscope. First, it is quite evident that in such cases, one and the same mundane house has two signs, through which its influence passes and we must naturally conclude that there will be a duality in connection with these activities, signified by this house in the ascendant or first house.

It may signify that the native will lead two different lives, not necessarily in an evil sense, but he may have two very distinct sides to his character or personality, or may at times, when the aspects so signify, meet with great and important events that may tend to change the whole current of his life for the time being.

In the seventh house it may indicate two marriages, or more than one partner in business life, as well as two types of associates. Then again, in the second place, since each sign is one whole, irrespective of whether it is spread over one house, or two, or only a part of one, the sign on the cusp of the ascendant assumes the personality and potencies of the first house.

The next sign following it, being the second, has the powers of the second, etc., though, on account of the irregularity of the signs in disposition, the second sign will not always be on the second house, but sometimes in the first and third.

Aquarius, the second sign in the figure, is in the first house, and its influence as follows: First, it conditions the signification of that house, and also a bearing upon the wealth of the native, and being the eleventh sign, it possesses its own normal eleventh house characteristics. We may blend these influences thus, owing to the native's own action (second sign in first). Money would be a source of trouble through open enemies, and his public career may also be interfered with. This will vary according to the position of Urania, ruler of Aquarius, and if the horoscope should show friends to his cause, then we could judge the opposite. Then again, Leo, intercepted in the seventh, in this case, shows estrangement with the wife; through the offspring of Leo, this may be alleviated as in this case. It is clearly shown that a very careful judgment is essential to determine which of the different interpretations will be appli-

cable to any given horoscope, for not only have we to consider the good and evil aspects therein, but the rulers, and also the general nature of the sign rising.

Oliver Cromwell left the earth life when the moon came to the opposition of the sun and Mercury, from which time his real fame began, for his memory will ever be respected.

Were You Born in the Zodiacal Sign Taurus?

If you were born between April 21st and May 20th, the sun was in the sign Taurus.

These natives are full of inspiration, of keen foresight and are noted for their accuracy and persistence; are seldom capable of great financial plans, being more generous with their mental and physical labors than able to demand remuneration for them.

They form the deliberate practical persons of life; sometimes too slow in their movements to grasp the fleeting opportunities that come their way; while seeming to be born to the routine duties of the burden bearer, they have a great range of mental ability and should cultivate self-defense and aggressiveness. Natives of this sign should exercise greatest calmness and reserve in choice at time of marriage. They should marry some one born in Scorpio or Pisces.

The first decanate of Taurus is governed by Venus, which rules from the 21st of April to the 21st of May and gives the Taurus nature a strong love of home, makes a good wife or husband, giving great patience and unusual fondness for children, also for all things of beauty, together with artistic ability.

The Taurus individual under Venus is not given to the vanity which this planet often gives in other signs. They are proud, however, and inclined to be too sensitive. Are usually of refined features, rather tall and slender of stature.

The second decanate of Taurus, from the 1st to the 10th of May, is under the influence of Mercury, which tends to quicken the movements and renders the native more changeable, more easily stirred to anger, and softens the abruptness of speech.

The third decanate, between the 10th and 20th of May, is governed by Saturn, where may be found the most emphasized Taurus individuality. Slowness is given free scope under the influence of Saturn, and accuracy is intensified. They are not apt to rise to any pinnacle of fame unless assisted by a beneficent aspect of some of the powerful planets.

The effect of the various polarities of the moon, with the sun still in Taurus, are interesting to note.

If the moon was in Aries at time of birth the Taurus nature would be endowed with greater ability to accomplish great deeds.

If in Taurus, the sun sign, the character will also be forceful, self-

controlled and inclined to vivacity.

The moon in Gemini indicates restlessness, ever seeking for knowledge, inclines to selfishness, and increases the physical endurance. Moon in Cancer adds to the idealism of home, increasing the love of elegance and power. In childhood this native needs special tenderness and patience in manner of government; parents should avoid the irritableness quite common in the parental control of sensitive children.

The moon in Leo would cause an extremist, sympathetic, confiding.

In Virgo, critical, intuitional, precise, fine business capabilities.

The moon in Libra quickens the decisions, and if otherwise well endowed there is a fitness to join political movements, but inclines to lack of sentiment and sympathy.

So on through all the signs of the Zodiac may be observed the effect of the different polarizations of the moon upon the Taurus nativity.

Are Text Books Reliable?

STUART ARMOUR

Paper 2.

When I finished my last paper I thought I had done with the discussion of the charts of Maximilian and Leopold, but certain matters therein aroused my interest and as the study necessary to the writing of these articles as well as the writing of them have cleared my own thoughts and have gradually forced it on my own consciousness that perhaps the text books are not so often wrong as I first imagined and that the real fault lies with the astrologers in ignoring their own rules in the reading of nativities. Especially is this likely to be true when the personality is one that the astrologer likes or admires, for then the latter seems to become more or less blind to the bad points and

dwells mostly on the good aspects in a nativity and then again there is the natural dislike to croaking misfortune and engendering depression in the heart of the seeker. Nowhere is this more strongly exemplified than in the reading of the chart of George V. by English astrologers who ignore some very ominous points of his chart, if the text book rules have any weight, to dwell only on the good aspects and where expressions like "our beloved sovereign" and "God save the King" take the place of critical analysis. However, I will discuss the nativity of that monarch in detail later on.

Maximilian had Uranus in the 8th but in good aspect to Mars. The text books say that the planet in the

8th with its aspects show the kind of death one will die. That Uranus there shows the death will be of an extraordinary nature and if badly afflicted, suicide. In this case there is no affliction and yet Maximilian did meet with a sudden death out of the ordinary. Mars there afflicted is said to denote death by accident or by wounds, etc. Leopold had Mars there badly afflicted and as he died in his bed in a seemingly natural fashion I thought we had one on the text books, but in searching for details of his death I came across the following: "King Leopold underwent an operation for internal tumor on the 14th of December, 1909, at 10:55 a. m., but no tumor nor any cancerous affection was found, but paralysis of the intestine and a slight obstruction." He died on the 17th, suddenly and unexpectedly."

One would naturally suspect from this that a false diagnosis led to a surgical murder and he did indeed die from wounds.

Leopold had his Sun badly afflicted by both Mars and Saturn but it is well to note the place in the nativity of that Sun. It was very close to the cusp of the 5th house and that section of the map is said to have dominion over children, pleasures, speculations, theatres, etc. It is well known that Leopold had no luck with his children, for on the 28th of January, 1869, he lost his only son, Leopold, and about his daughters the *Encyclopaedia Britannica* has the following to say: "Besides the son already mentioned she (his queen) had borne to Leopold three daughters—Louise Marie Amelie (b. 1858), who in 1875 married Philip of Saxe-Coburg and Gotha, and was divorced in 1906; Stephanie (b. 1864), who married Rudolph, crown prince of Austria, in 1881, and after his death in 1889 married against her father's wishes, Elemer, Count Lonyay, in 1900; and Clementine (b. 1872). At the time of the queen's death an unseemly incident was occasioned by

Leopold's refusal to see his daughter Stephanie, who in consequence was not present at her mother's funeral. The disagreeable impression on the public mind thus created was deepened by an unfortunate litigation lasting for two years (1904-1906), over the deceased queen's will, in which the creditors of the princess Louise, together with princess Stephanie, claimed that under the Belgian law the queen's estate was entitled to half of her husband's property. This claim was disallowed by the Belgian courts." In regard to his speculations the same publication states, "Leopold's exploitation of this vast territory (Congo), which he administered autocratically, and in which he associated himself personally with various financial schemes, was understood to bring him an enormous fortune; it was the subject of acutely hostile criticism, to a large extent substantiated by the report of a commission of inquiry instituted by the king himself in 1904, and followed in 1908 by the annexation of the state to Belgium." In regard to his pleasures it was said, "King Leopold was personally a man of considerable attainments and much strength of character, but he was a notoriously dissolute monarch, who even to the last of fended decent opinion by his indulgences at Paris and on the Riviera." His relations with theatres consisted in his pursuit and in many cases capture of leading ballet dancers of his day.

Leopold had Jupiter in Gemini in the 7th (house of Marriage) and was fortunate in his union, his wife being Marie Henriette, of whom it is said: "She endeared herself to the people by her elevated character and indefatigable benevolence, while her beauty gained for her the sobriquet of 'The Rose of Brabant'; she was also an accomplished artist and musician, and a fine horsewoman."

Maximilian, on the contrary, had Neptune in his 7th house square his

Moon and he married a sister of Leopold's, the unfortunate princess Charlotte, whose inordinate ambitions, it is said, forced her husband into the ill-fated Mexican enterprise and who since that fiasco has spent years in confinement hopelessly mad. Leopold's third house representing his sister had Uranus therein with Moon in opposition from 9th house and Neptune not far away from cusp of 3rd house. Neptune has some strong relation to mental derangement and with places of detention such as lunatic asylums, prisons, etc., and this is some proof that it has most affinity with Pisces as that sign is said to have dominion over such places, being the 12th division of the zodiac.

The character of Maximilian is summed up by the Encyclopedia Brit. in these few words: "He was a particularly clever boy, showed considerable taste for the arts, and early displayed an interest in botany. He was trained for the navy, and threw himself into this career with so much zeal that he quickly rose to high command, and was mainly instrumental in creating the naval port of Trieste and the fleet with which Tegethoff won his victories in the Italian war. He had some reputation as a liberal, and this led, in February, 1857, to his appointment as viceroy of the Lombardo-Venetian kingdom; in the same year he married. . . . On the outbreak of the war of 1859 he retired into private life, chiefly at Trieste, near which he built the beautiful chateau of Miramar. In this same year he was first approached by Mexican exiles with the proposal to become the candidate for the throne of Mexico. He did not at first accept, but sought to satisfy his restless desire for adventure by a botanical expedition to the tropical forests of Brazil. In 1863, however, under pressure from Napoleon III., and after General Forey's capture of the City of Mexico and the plebiscite which confirmed his proclamation of the empire, he consented to accept

the crown. This decision was contrary to the advice of his brother, the emperor Francis Joseph, and involved the loss of all his rights in Austria.

After all it must be confessed that these two nativities agree fairly well with text book rules though as Jupiter was elevated and free from affliction in Maximilian's we can fairly assume that his chart would have been favorably read by any astrologer at the time of his birth and no such catastrophe would have been predicted as his death by execution. That he would act too precipitately on impulse is shown by his Mercury square Mars and Sun square Mars, but many men have similar aspects without meeting a like fate, so we are compelled to think Dr. Garnett right as quoted in our last article and to give great weight to the fact that Saturn was in opposition to his M. C. giving consideration also to the parallel of the Moon to Saturn and other points in the chart such as the position of Uranus in the 8th house indicating an unusual death and so forth.

The mistake Zadkiel I. (Morrison) made with the reading of Leopold's chart was that he seems to have paid little attention to the division of the nativity that these severe afflictions occurred. Leopold's ascendant was afflicted by the square of Uranus and of the Moon, but he was a man of exceptional good health and so the afflictions which Zadkiel thought would cause his death only affected his mentality and general character and his relations with others, morals, etc., as I have attempted to show in these pages. It would have been a very far sighted astrologer who would not have preferred the chart of Maximilian to that of Leopold and in viewing the matter from the mental and moral standpoint the former choice would have been correct for with all his faults Maximilian had a much finer mind and character than Leopold.

In further articles I am going to follow up this suggestion of Dr. Garnett's in regard to oppositions to M. C. by Uranus and Saturn by examination of various charts of men who have fallen from high estate to see how far the rule can be depended on and also make some examination of planets in the 8th house to see if the kind of death can be ascertained therefrom.

STUART ARMOUR.

February 22nd, 1912.

"There is no science better calculated to introduce the student into the realms of philosophy than that of Astrology, for it removes all doubts with regard to the doctrine of evolution and strengthens us in our faith in the divine will, love and wisdom elevating the thoughts, expanding the mind and broadens the consciousness, enabling us to perceive the unerring justice that rules throughout the solar systems."—(*Science and Key of Life*.)

The Outlook for May, 1912.

By Frederick White, Sec. Nat'l Astrological Ass'n. and Editor of The Adept, Crystal Bay, Minn.

The Full of the Moon occurs on May 1st, 1912, at 4:19 a. m., and the New Moon May 16th at 4:13 p. m. Chicago, Standard time. At the time of the Full of the Moon, the Sun is 10° in Taurus, forming a sextile aspect to Mars, and Neptune, the sign Aries is ascending, with Venus and Mercury in the ascendant. The outlook for the month in my judgment, is quite good generally, altho' the weather may be a little changeable and have a wide range of temperature, and occasionally periods when business affairs in general may seem to be dull and quiet, but the Good aspects of the Sun, indicate good business prospects, and good crop prospects, with good demand for labor and

activity in trade. The Cereal Markets should have fair strength and there will be fair advances, altho' I judge no radical advances out of the common. Stocks may be more quiet than usual, altho' a little weak occasionally, yet, subject to sudden reverses and advances, but I judge no wild and unusual markets.

The New Moon on the 16th is better for general affairs than the full of 1st of the month and I would say that after the 16th of the Month is more favorable for starting important moves, changes or new business affairs than the first of the month was. Health conditions generally should be better after the middle of the month; as from the 10th to 16th we have a strong Saturn influence, which is slightly detrimental to health, especially those who were born in May, August and November of other years.

Law Is Immutable.

Ella Wheeler Wilcox.

"True, indeed, is it that Law is immutable, but its immutability is the guarantee of our freedom, for it rests with us to find out how to bring things to pass in a lawful manner; then working in concert with Law, and only through its changeless agency, can we demonstrate in our own experience the practical doctrine contained in the mighty words, 'With GOD all things are possible.' Man working in concert with Deity, not rebelling against Eternal Order and seeking to set up a rule of his own which Nature cannot possibly obey, but seeking and finding irrevocable means whereby results can be accomplished, fulfilling the Law and thereby attaining to the very full the utmost desires of our being, is the human ideal realized, and it rests with everyone of us to progressively realize it."

Miscellaneous Contributions

The Wonders of Wireless Power.

In a recent issue of *Popular Therapeutics* there appeared an article by Richard Maxwell Winans entitled "Wireless Power to Supply the World." Following are given some extracts as bearing upon the progress of civilization through developing the invisible forces of nature, thereby broadening and developing human life and its facilities for happiness.—*Editor.*

"In the field of transportation wireless power will work some of the greatest changes in things as they are. First among all, the steam driven train and ship will pass into history along with the cradle, the flail, and the spinning wheel. And the noisy chugging of the smoking, foul smelling automobile will soon be a memory.

Professor Tesla, has so far, perfected his original system of isolation in the transmission of wireless energy that he is able to control for instance, an automaton in the form of a miniature submarine ship, which he can readily direct and maneuver at will,—starting, stopping, speeding, turning, reversing, diving, rising, by the simple manipulation of wave impulse.

"When my system is complete," says he, "a crewless ship may be sent from any port in the world to any port on the Seven Seas, propelled by wireless energy from a power plant anywhere on the face of the earth, and controlled and maneuvered absolutely and positively by telautomatics."

The future of wireless power de-

velopment may render it folly for any nation to have afloat a vessel of war. The secret of another nation's scheme of selectivity might be disclosed to the enemy, when the guns of their own vessels might be turned against sister ships and a whole fleet destroyed by shells from their own guns, or their magazines might be exploded by the enemy at will. However, should there be battleships in the wireless future, they will be crewless. They will be maneuvered, their guns will be loaded, aimed and fired, and their torpedoes discharged with unerring accuracy by the director of naval warfare seated before a telautomatic switchboard on land.

With wireless propelled passenger air carriers, having decks closed or protected against the strangling, lung drowning rush through the air, traveling three or four hundred miles an hour through routes in high altitudes, one may have a six o'clock dinner in New York and breakfast next morning in San Francisco or London or Paris, or have luncheon in San Francisco and tea next day in Canton or Tokio.

Wireless power will make it possible to dispatch crewless, light, cigar shaped steel mail cars on curveless, gradeless elevated or overhead tracks across country at an inconceivably terrific rate of speed. It may be telautomatically operated from a terminal switchboard, from where the train may be started, speeded, and stopped, or a "local" car dropped off and another taken on without pause at cities or junctions enroute. Letters posted in New York in the morning may then be handed to the addressee by the postman in San Francisco on the afternoon delivery, or to the Chicago business man when he

comes down to his office in mid-forenoon.

With universal aerophony available by the use of a convenient pocket instrument, the balloonist dropping into the far interior of uninhabited Canada need never be featured in the news as "lost." The explorer striving to reach the earth's poles, or venturing into the wild's of the world's untraveled regions, will be able to keep in hourly touch with his friends, to report his progress to the world, or to send out a call for relief or rescue over bleak fields of ice, the desert wastes, or jungle fastnesses. Also, the man hunting in the big woods, or on a solitary journey on land or sea,

can spend an otherwise lonely evening talking with the folk at home. There will never be any reports of "line's busy" by Central on this aeroline. Nor will there be eavesdropping on "party lines" or delays through an inattentive Central; for, lo! there will be no Central. Each instrument and its operator constitute an aerophone central in themselves; all calls being direct from the instrument calling to the one called. And any operator with his individual pocket instrument may call any other instrument anywhere on the face of the earth, simply by adjusting the selective device on his instrument with that of the one desired."

Disease Nature's Efforts to Restore Equilibrium.

By Dr. George W. Carey.

Disease is an alarm signal, a friend that calls to inform us of danger. Disease is an *effort to prevent death*.

Therefore pain and so-called disease is more than a warning; it is an effort that opposes death. The symptoms that indicate disease are calls, or dispatches, asking for the material with which repair of bodily tissue may be made. Pains or discomforts of various functions or structure of the body are *words* asking for the constituent parts of blood, nerve fluids, tissue, bone, etc.

If acids cause pain, the pain is a call for a sufficient amount of alkaline salts to counteract an acid effect and change fluids to a bland and natural state.

Healthy synovial fluid (fluids of the joints—the lubricator) is neither acid nor alkali, but yet contains both in combination. Should the alkaline salts become deficient in amount, for any cause, the acid at once becomes a disturbing element and hurts the

nerves that pervade the membranes or periosteum (bone covering) of the internal structure of knee, elbow or other joints of the human anatomy. This pain, or word can not be considered bad or malignant in any sense; and to give a Latin or Greek name to this plain demand for lacking material is the insanity of science.

So then it matters not what name may be given to nature's demand for reinforcements through the medium of pain or any symptom that indicates a deviation from the plane of health, *one thing*, and one thing alone is needed, viz: to supply the blood with the dynamic molecules that set up vibration or action in the human machine.

Poisons, of whatever name or nature, do not and cannot supply deficiencies and cure disease for the simple reason that poisons are not constituent parts of the human organism. Poisons *oppose* calls for help and tend to still the voice of nature; therefore, the effect of poisons is towards death. Many have survived the effect of poisons; but equally many have been hurried to their graves.

A proper use of the mineral, or cell-salts, of the blood in the potency and proportion found in the ashes of a cremated body will do all that can be done medicinally to supply deficiencies and restore normal conditions.

The sell-salts form the chemical base of blood, and blood builds all tissue and fluids of the body.

"Unselfed Love."

Madame du Bols.

Be content to just love. Look for nothing in return; because, if we do, we lose the real blessing of loving. What we gain in return is many times not as much as we thought we deserved. In that case it brings a sting with it. If we hope for nothing and get nothing, we are not disappointed; if we expect nothing and get something, there is much pleasure in the surprise.

It is quite impossible to really love "all things both great and small" without ultimately being appreciated and loved in return. We may not always know that we are; sometimes people forget to tell us so, or even show it; and we may fail to recognize love in the eye of a befriended dog. That should make no difference. Our business is to *love*.

We should hold a thought of love for all that has in it absolutely no thought of self: A love that makes us rejoice in another's success *when we have failed*; that sees only good in others when their actions are unlovely, because we know that the *real being* of them was "created in God's image and likeness," and is therefore perfect; a love that strives to benefit others, but looks for no benefit in return.

There are many who are just longing for love. Their stern, busy days need the oil of loving kindness to soften the rough edges as they rub against them. Love enriches one; and it may be that if they radiated a little more love themselves they

would receive more, through the law of compensation.

There seems to be a lonely chord in every human heart, and love can never be out of place. Many a burden is carried that no one knows. The heart is sometimes a silent battle field where mighty battles are fought—so mighty that an unkind word may cause defeat, but a little love spoken or shown at the right time—victory.

Neither our friends nor our enemies will be with us always. Let us love them while we have a chance—and tell them so.

It is foolish to "bank on" any one's love for us. We may feel secure in the love of a friend today; tomorrow we may feel as though we are in cold storage when in their presence; the next day, he may be our avowed enemy. Can we be so filled with love that we can live above that?

We have the command to love one another because God loved us; not because others love us in return. One can live without the love of one's fellows; but *living without loving them* makes us poor indeed.

A common illustration came to my notice recently: A girl declined five offers of marriage, with good prospects of a life of ease and happiness in each case, for the sake of caring for her aged father—a "cross, crabbed" old gentleman. She remains a school teacher, with the title of "old maid" thrown in for good measure. She is cheerful and loving in her ministrations. This is one of the common, everyday, unnoticed examples of unselfed love.

Light.

M. Evalyn Davis.

Live in the Light; let the sunlight flood your room, your body, your inward consciousness. Think light; see light; act in the light. Write, read, and walk in the sunlight and breathe in the full glory and warmth of the sun's rays and gradually though

you seem to be walking "through the valley and shadow of death" you will be conscious only of the full effulgence of Divine Light.

Mentally, see the light flooding every cell of your body; let every atom be to you a center of light and every running nerve a ray of light.

Truly, this method of abiding in the light-consciousness, will transmute the physical into the pure spiritual consciousness. This is the true alchemy of the light rays.

Let the watchword be, "more light! seek it, insist that you dwell in it; drink, breathe, and revel in it. Light is what the children of earth are sadly in need of. Away with the gloom and sorrow. Light transmutes all into Joy. The light of Love transmutes hatred and envy into Harmony.

The Man Who Was Not Afraid

Mabel Gifford Shine.

Harold Crosby sat alone in his office, busily scribbling. He was a practical, prompt, methodical man in business. He never allowed his work to get too far ahead of him. The pile of letters on the desk was the largest he had ever permitted to accumulate. To do penance for this he vowed not to leave his office that night until every letter was answered, and every miscellaneous paper in its place. He was alone in the building, and his door was locked.

He heard a scuffling sound outside the door. Ben's last words flashed through his mind—"I wouldn't stay here at night for a mint of money; it isn't safe, you know. Someone might get in to blow up the safe, and they would blow you up, to start with."

"I am not afraid," Harold had replied.

Ben had frowned and laughed at what he termed Harold's "foolhardiness." "Why do you think you are safer than others?" he asked.

"I feel protected; I feel that nothing will happen to me."

"You think Providence has special delight in keeping you safe, while he permits harm to come to others?"

"No, I believe Providence provides protection for all of us, but we refuse it and undertake to take care of ourselves. Every morning and every night I ask to be taken care of. Then I am not afraid, and I dismiss all fearsome thoughts from my mind."

"You mean to say that all one has to do to be safe from harm is to ask to be taken care of?"

"That, and having faith that you will be, after you ask."

"Faith! how can you have faith that you are being taken care of, when you cannot see that you are?"

"When you see, it is not faith."

"How then can one get this faith?"

"By taking notice and learning that all things work together for good. Nothing happens. There is nothing to be afraid of."

Ben had left with a skeptical smile on his face. Harold, thinking of this conversation had forgotten the strange sounds until they came again; this time louder, and the door knob was turned.

Harold watched the door, but neither moved nor spoke. After a time, as the sounds were not again repeated, he resumed his task. He worked steadily for an hour, then he paused and said to himself, "Now I wonder what that scuffling noise was?"

"I will tell you." Harold turned sharply and came face to face with a beautiful young woman. He was so amazed that he just stared.

The young woman laughed; "I knew I should surprise you."

"May I ask how you got in?"

"Walked in."

"But the door is locked."

"I have no need of doors." She smiled at him sweetly, but he grew cold. He had no fancy for the uncanny.

"How did you happen to come, then?"

"I did not happen; nothing happens, you know."

Harold was too deeply lost in wonderment to take thought to be confused over the inconsistency of his words. "Where did you come from, then, and who sent you?"

"I came from the world within and above this, and the One whom you turn to daily for protection sent me."

Harold was still more deeply lost in amazement. "Were you ever here before?"

"Oh, yes, I come when I am called; when you call me."

"But I never called you."

"You call me twice every day and sometimes oftener. You called me three times today."

"Oh, so you are the one who is sent when I ask to be protected? Now I never thought—"

"You never thought a person like me would be sent to take care of you?"

Harold shook his head.

"You thought a company of mighty young men would haste to your rescue and surround you with drawn swords, striking down the enemy if worst came to worst."

Harold blushed like a school-girl; that was exactly what he had seen in his mind.

"Earth people have so little idea of what *Power* is. You will recall that it was said of Sir Launfal that 'His strength was as the strength of ten, because his heart was pure.' Though but a slender and dreamy youth, he was mightier than all the valiant knights of good King Arthur's Round Table. Now a little child has more power in this world than a whole army. One pure-minded man or woman is mightier than a thousand ordinary world people, or even the fiercest enemy. But they do not know it, and so they are afraid."

"Then only the pure and noble are safe?"

"All who call upon His name—to the extent of their faith; which means to the extent that they will be guided. Some call and do not listen for the answer, and miss the guidance; some call without faith, and keep on attracting that which they fear, by their fear and their thought of such things as will precipitate it. Now *you* are safe, because you call and then listen, and then follow the guiding. But you wished to know what the scuffling was, and you have forgotten all about it.

"There were three burglars attempting to enter this room. The first time they came to the door they heard the night watchman coming with some friends, and thought it was the police. The second time they thought they saw several people in this room instead of one, and the ominous silence and a peculiar clicking, caused them to think that the occupants of the room were prepared for them. They will not come back. No matter what any evil-minded persons plan to do, something always prevents them, or what they do is turned to the good account of the one they try to injure. This, in cases where one is protected."

"And you always come alone?"

"I never come alone." The young woman looked about the room and smiled, as one smiles at friends. "I am nearest to you, so you see me only. No one ever comes alone, and no man is ever alone, but he places obstacles between himself and his invisible companions so that they cannot come as near as they wish or do what they wish to do."

"May I ask how long you have been in the higher world?"

"I am still in the earth world. It is my super-conscious self ~~here~~ now talking with you. My earth self does not know where I am, or what I ~~am~~ doing. It is the same with you and everybody. But there are others here with me who have been in the higher

world, some for a few years and some many years."

"Dear, Bright One, are we ever to meet in this earth world?"

"It is given me to know that we are to meet. But do not look for one as you now see me. You are seeing the real me, the soul me; in my earth covering and my earth nature, I am a very plain and ordinary mortal. You would never think to take notice of me. If you met me every day, you would never mistrust. That is why we have not yet found each other. Until we are able to see with our soul eyes we will not meet, or will pass each other by.

"It is more difficult for the young to see through the earth covering the soul that inhabits it; we have to wait until we have grown enough to be able to look through the earth covering. When the time is ripe, circumstances will bring us into each other's society, and we shall become intimately acquainted; then we shall come to see the real worth and the real self of each other."

Harold started up and stretched out his arms to his companion. "Tell me your name, at least," he began—but the young woman had vanished.

He could not complete his task that night; the last train was due, and he had to run for it, he reached the last car and sank breathless into the first seat he reached. He had hardly set-

tled himself comfortably, when something seemed to urge him to leave the car. As they neared the first stopping place Harold left his seat and started toward the forward car. Then he looked around at his fellow-passengers; ought he not to warn them? "Let us go into the next car," he said, "it is safer."

Some of the occupants of the car did not even look up; some of them smiled; one man blurted out, "Who told you this car was not safe?"

"I have impressions; they are correct; I have an impression, a very strong one, that this car is not safe."

Still, some of the passengers did not look up from their papers and books, some laughed aloud, the bluff old man and three others got up and followed Harold.

Before they reached the second station there was a collision, and the last car swerved off the track and rolled down an embankment.

The bluff old man proved to be a physician, and when all had been done that could be done Harold was taken with others in a special train to his destination. After reaching his home he composed himself for sleep, his mind filled with thanksgiving and praise for all his deliverance of the night. Over and over came the words, "He giveth his angels charge over thee, to keep thee in all thy ways," and "Thy thought is thy life."

Give No Thought to the Evil.

If we talk of the good that the world contains,

And try our best to add to it;
The evil will die of neglect by and by—

'Tis the very best way to undo it.

We preach too much and dwell too long

On Sin and Sorrow and Trouble;

We help them to live by the thoughts we give

Their spite and might redouble.

And I say if you search for the good and pure

And give no thought of the evil,
Our labors are worth far more to the earth

Than when we are chasing the devil.

—Ella Wheeler Wilcox.

Psychic Research

All Communications to the American Psychical Research Society should be addressed to Dr. James H. Hyslop, 506 Tribune Bldg., New York.

A Telepathic Experience.

By Jessie L. Bronson.

Prof. James H. Hyslop,

Dear Sir:—

My only extended clairvoyant experience was concerned with a young girl of sixteen in whom I took deep interest and with whom I was living in close touch at the time. I was spending a quiet evening alone, just resting and allowing my thoughts to drift whither they would, and they drifted, as they often did, to this girl who lived in a village six miles distant, and who, by the way, is an ultra-practical nature, absolutely without any psychic development, and with no knowledge or interest in such matters. I fell to wondering where she was that evening, and what she was doing. And suddenly I felt myself growing exquisitely and unaccountably light. I seemed to be floating upward and outward (there were no walls, no obstacles) and again upward to a great and airy height, then I began to move at a rapid rate of speed toward some definite goal but whither I knew not. I seemed not to think really, but only to be conscious of a very mild wonder and surprise. In an incredibly short space of time I saw church spires dimly in the distance, and soon recognized the village where my young friend lived. I came to a stop directly over but far above the village square at the intersection of the streets and where the chief business blocks are located, I did not reason, and all thought of my friend had gone from me, and I had no idea why I was there or what I was to see. But presently I saw two figures come down one of the streets and across the bridge. One was my friend. I recognized the coat that she was wearing that winter, but on her head she wore a brown tam-

o'shanter. I did not know that she had one. The other figure was dressed in a long dark coat and I called it her father. They went into the post office where they delayed a little talking with others who were there, got their mail, went out and across the street and up the sidewalk on the other side. Soon they passed what I took to be a drunken man, and made some comment to each other concerning him. Coming to one of the stores they went in, and my friend made some purchase at the right hand counter, paying in coin from a chatelaine bag, while her companion walked about the other part of the store, looking at goods and chatting with one of the clerks. Then they went out and I thought back to my friend's home.

By this time I was quite excited by the (to me) novel experience. For long before the vision ended my feeling of being disembodied had vanished. I was conscious of no return journey to my room and couch yet part of the time I realized myself there and conscious that I was experiencing a clairvoyant vision and marveled at it, and I suppose that it was this intermittent self-consciousness that explains the discrepancies in the vision.

I wrote at once to my friend simply asking her to remember in detail everything she did within certain hours of that particular evening, and to come to me as soon as she could. She came within a few days and she wore the brown tam-o'shanter, I had seen her wearing in my vision. I then told her my experience and she verified and corrected as follows:

She was dressed as I saw her, her companion wore a long, dark coat, but was a girl-friend, not her father. The P. O. incidents were correct, but up-

on leaving the office and before crossing the street they went to the door of a nearby house and delivered a short verbal message. They passed not a drunken man but a queer character who haunted the streets and of whom the young people were somewhat afraid and they did not comment on him. They entered the store as I saw them and the girl friend, *not my girl*, made a purchase at the right-hand counter and paid from a wrist-bag. Meanwhile my girl walked about the other part of the store looking at goods and talking with a clerk. When they left the store they went, not home, but to the school building to an entertainment.

After that I made an appointment with this girl for a certain hour of each day, to see if I could "find" her and see what she was doing. I found her once in her room lying down

writing at a tablet, at another time sweeping and putting in order the sitting-room and adjoining bedroom; once in her room sitting beside a table reading from a book that lay open on the table; at still another time I saw her standing before the hall mirror pinning on her hat to go down town. All these incidents were verified by her. Many times I could not find her at all, or thought I found her but was proven incorrect.

A very few times I made her feel my presence a very little but I was never able to send her any direct message that she was conscious of though I tried to do so.

I am unable, I find, to conduct any of these experiments to any purpose until I am living in very close and sympathetic touch with the individual.

Very truly yours,

J. L. B.

Mediumship.

The faculties of mediumship are simply spiritual faculties, and since every individual is a spirit, it follows that every individual possesses faculties of mediumship.

To be clairvoyant is to have the spiritual vision sufficiently developed to render it available to mortal vision; to be clairaudient is to have the sense of hearing developed so that the individual will hear in the mortal as he will hear when he enters the spirit world; to be impressionable is to be capable of understanding thought language, which is the language of the spirit. Each of these faculties is an essential factor in the organization of all individuals, and furthermore is absolutely essential to spiritual growth. In those individuals who may be pronounced as possessing no mediumistic qualities, they are simply latent, and only waiting proper conditions to mature; but they are

there, and may be developed to some degree by intelligent education.

Impetuosity, eagerness, impatience and insincerity invariably lead to disappointment, as they create mental and emotional agitation which seriously retards the true understanding of mediumship. The proper requisites to a successful development are sincerity of purpose which constitutes a sure passport to the instruction of those learned intelligences who are ever ready to aid earnest searchers for divine truth, and tranquility of thought with concentration of mind upon the object sought. This, in the majority of cases is the most difficult lesson the individual has to learn, for the reason that in his effort to focus the thoughts upon the desired object, he unconsciously oversteps the essential point and induces a state of positiveness which retards the efforts of the spirit friends or guides.

In order to develop a negative or

receptive state of being the mind must be relaxed and passive, just as before sleep; every material interest must be banished and the thought allowed to rest, dwelling passively on the subject sought. It may require long and patient application in order to render the faculties of mediumship responsive, or on the other hand, the growth may be rapid. The result depends largely upon the inherent nature of the individual as well as the environment in which he pursues this attainment.

The next requisite, and most important to keep in mind is, that aspiration has much to do with the nature of the development. Lofty am-

bitions are incentives to higher spiritual unfoldment, and attract superior intelligences from the spirit side of life who will act as guides. Mercenary motives attract selfish spirits; vanity or curiosity attract frivolous intelligences who will find amusement in playing upon the ignorance and credulity of the individual. It is impossible to attain to a higher and more perfect development and become a worthy instrument through which the spirit world can find expression without reverent sincerity, and the success will be in proportion to the perseverance and determination of the individual.—*Foreign Exchange.*

Life.

Ella Wheeler Wilcox.

Oh, I feel the growing glory
Of life upon this sphere,
Of the life that, like a river,
Runs forever and forever,
From the somewhere to the here.
And still on and onward flowing,
Leads us out to larger knowing,
Through the hidden, to the clear.

And I feel a deep thanksgiving
For the sorrows I have known;
For the worries and the crosses
And the grieving and the losses,
That along my path were sown.
Now the great eternal meaning
Of each trouble I am gleaning,
And the harvest is my own.

I am opulent with knowledge
Of the purpose and the cause;
And I go my way rejoicing
And in singing, seek the voicing
Of love's never-falling laws
From the now until the yonder,
Full of beauty and of wonder
Life flows ever without pause.

And I feel the exaltation
Of a child that loves its play.

Though the ranks of friends are thin-
ning,
Still the end is but beginning
Of a larger, fuller day;
And the joy of life is spilling,
From my spirit, as all willing
I go speeding on my way.

The Master-Chord.

By Charles H. Mackintosh.

Man is a harp of many strings
Whereon his passions play;
And none so mute but that it sings
A thousand songs a day.

But ah, the discords that are wrung
From this poor harp of mine!
And ah, how seldom it is strung
To catch the Chord Divine!

Oft, in the dusk of purple night
When Earth forgets her pain,
I feel that Master-Chord aright,
Yet cannot play again.

I can but tune the strings, and pray
That He who gave me birth
May take my harp Himself some day
And bring that Chord to earth.

How the Trained Occulist Investigates Stellar Astronomy

By FREDERICK HELM SLOAN.

Final Paper

If the student of occultism has the added great advantage of an adept to develop and guide him, it is possible, not only to leave the material body consciously, and travel in the finer or psychic body, but by the contact afforded by the powerful and enormously magnetic aura of his adept teacher, can, so to speak, see and travel what and where his teacher's powers of observation and occult methods of traveling, allow him to so function. He really sees (and functions otherwise) through the power of the great magnetic aura that has interpenetrated his aura and even of his finer or psychic body, so that he is virtually provided with a new "body" or vehicle of consciousness, which by the proper training can not only travel to every part of our world, but in addition can leave this material planet altogether (as it does the material body), and launch forth into the ether of space and visit other worlds, and stars, or suns, likewise! By the proper centralization, or functioning of consciousness, his Adept Teacher has provided him with a body and vehicle that can function on the first cosmic plane, which of course extends as far out into space as all the millions of stars, suns, planets, nebulae, comets and satellites that constitute our stellar system, a distance so vast that it requires centuries for light to reach us along the physical ether, as modern Astronomers have proven to be literally the case. In fact, in their measurements of the distance of the stars of our stellar universe they speak of them in terms of so many "light years," meaning the time taken for light to reach the earth from the depths of space, and light travels at the incred-

ible speed of some one hundred and eighty-five thousand miles per second! Yet it takes the rays of light centuries, sometimes, to reach the earth; and in all cases of star light it requires some years before we perceive the knowledge that there is any star there. In the case of the so-called "new stars" that have appeared from time to time in great brilliance, only to become invisible to the unaided eye shortly after, the great catastrophes, or solar outbursts covering millions of miles in space, have in reality occurred many years before the time that they first became visible to the eye on this planet, owing to the vast distance of space intervening, which Astronomers measure not in millions of miles, but in trillions of our miles, or else in a more practical manner by the term "light years." Even our sun light does not reach us for a space of about eight minutes, or so, and it is in our own solar system, merely at a distance of just ninety-three millions of miles from the earth. But in the case of every other star in the vastness of the entire constellations of the heavens, they have a distance which astronomers measure not in minutes (as in our solar system), but in the term of "light years."

To the Occult Astronomer, then, who has the ability of functioning in his "stellar body" on the first great cosmic plane of our Stellar Universe, the material barriers of the planets are not longer inaccessible, whether of star, planet, satellite, nebulae, or sun, he can travel with the velocity of a finer force than that of purely material light, for he has a vehicle that responds to what might be termed "stellar, or cosmic, astral and men-

tal light," and force also. The finer magnetic forces and invisible "stellar rays" that hold the worlds and suns in their orbits with the rigidity of steel (in other words, the universal law of gravitation, which astronomers have long ago proven to be in effect through our entire stellar universe), and that continually flow between the higher bodies of the suns or "stars," travel upon a stellar ether and with a higher velocity than that of material light even. To the trained occultist, who, while using his "stellar body," or "Stellar Astral Body" and even his "Stellar Mental Body," can consciously project his consciousness from the material body out into space and travel along with these universal cosmic forces, that play throughout the vastness of inter-stellar space, there is no difficulty in the matter whatever. He travels as easily and readily as the invisible forces that are so continually traveling throughout this region at all times. His refined and specialized instrument of consciousness can set at naught the material aspect of the Universal Law of Gravitation (as his psychic or astral body can set at naught ordinary material distances upon this planet), and travel out in space in his stellar astral body. But, of course, he can not even then entirely set at naught the law of gravity. It also has higher aspects, and this truly wonderful and really universal law of Nature is operative upon every plane and throughout all space!

Sufficient is it that the trained occultist may seemingly overcome this law of gravity, and in veriest reality as far as the Material Stellar Universe is concerned. Of course there yet remains the higher forms of gravity in operation under the higher conditions of the finer planes of matter, whether planetary or universal in extent. Still, as the higher invariably overcomes the lower, the psychic or astral aspect of universal gravity overcomes, at least, its purely physical aspect, and thereby makes all physical and ma-

terial distances in our whole material universe of space accessible to the Stellar Body.

The world seemed empty, and black,
and cold,
And wretched, and helpless, and very
old.

God gave me a thought; a new world
grew,

The thought created the world anew.
—S. W. Fos.

The Brave Heart's Slogan.

By Allen Rosenkrans.

We will shout our cheers o'er the
conquered years
When cometh the imminent end
With the battle done and the tri-
umph won
And there is no more foe nor friend.

For what is the grave to the truly
brave
Who have flinched or faltered never
No abyss of gloom is the waiting
tomb
But the door of a fair forever.

The air is full of sounds; the sky
of tokens; the ground is all memor-
anda and signatures; and every ob-
ject covered over with hints which
speak to the intelligent.—Emerson.

The One Perfect Woman.

When the lecturer inquired dra-
matically, "Can any one in this room
tell me of a perfect man?" there was
a dead silence. "Has any one," he
continued, "heard of a perfect wo-
man?"

Then a patient-looking little woman
in a black dress rose up at the back
of the auditorium:

"There was one. I've often heard
of her, but she's dead now. She was
my husband's first wife."

A.A.A.

Armour's Astrological Annual and The Reasonableness of Astrology

By Stuart Armour.

These works are now in manuscript and will be published by the author if sufficient support is indicated by the astrological reading public.

The ANNUAL will be devoted to public events of 1913 without any dogmatic prophecies, but simply pointing out dangerous periods for various foreign countries as well as our own land with their probabilities. An interesting article on Germany and her probable conflict with England and France, as well as other articles of interest to students, will be included. It will contain no tables or ephemeris, but will be filled from cover to cover with live reading matter, written in simple, non-technical language, understandable by anyone whether they have knowledge of astrology or not. This will be the only American annual not devoted to "boosting" some particular astrologer, but is simply an effort to try to educate the public as to what astrology really is. If there should prove a demand for it the publication will be continued from year to year.

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It Is Up To You

The author is a lawyer and mine owner and not a professional astrologer and is only in this work for the love of it and has already spent considerable money in trying to further the study of astrology, and as the class of the public who read such publications is too limited to make such books pay he takes this method of finding out if there is any demand for further work of this kind from him. The price of the books for the two will be \$1. and if sufficient subscriptions are received THE REASONABLENESS OF ASTROLOGY will be published at once and the ANNUAL a little later, otherwise your money will be refunded. Send in your remittance and secure the publication of these works.

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News and Notes—Queries and Answers.

A large Branch has been chartered in Boston, and New England is fast waking up to the importance of organization, and unity, in this restoration of Divine Prophecy to religion.

It is most propitious to note the past month, that more Fellows have joined than ordinary members, and the examination papers are excellent. The Society is now on a solid foundation, and the chief aim is to keep it up to a high standard, and the attention is called to all genuine Astrologers to unite with the Society and make 1912, with the entrance of Uranus into its own sign Aquarius the era of A UNITED ASTROLOGICAL FRATERNITY.

It is desirable that all Fellow graduates, upon receiving Diplomas, will use the seal emblem cut on their stationery. They may be obtained by sending \$1.00 to the Treasurer, Walter H. Lewis, D. A., Manchester, N. H. The public will look for the seal.

The case of Rev. F. F. Neitzel, of Spokane, Wash., goes before the Supreme Court in May, probably, and all interested in Astrology are requested to unite with this Society to carry the case through, and get a judicial definition of the difference between "fortune telling" and "scientific, religious PROPHECY." Otherwise the case of Mr. Neitzel may mean the fate of each so-called Astrologer. NOW IS THE TIME!

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Nothing will take the place of material food. If you want to keep the material body in repair. The Creator gives the normal animal intelligence enough to feed itself and expects it to use it; otherwise the body will be destroyed. When you come to consider necessary foods, Rohe, in Textbook of Hygiene, gives: (1) Water; (2) Salts; (3) Proteids; (4) Fats or Carbohydrates. Currier, in Practical Hygiene, gives: (1) Water; (2) Salts; (3) Albumins; (4) Fats and Oils; (5) Starch and Sugars. Dr. Henry Reed Hopkins, President of the Medical Society of New York, in an article on the Mineral Nutrients, says that Air is the most important food. Water

the next in importance, and Salts the third, the three constituting Class One. The Reason is plain: A person can live but a few seconds without air, a few hours without water, and a few days without the mineral nutrients. A person will die in less time when fed on food from which the salts have been largely extracted than when given no food at all.

The absence of the mineral nutrients in part, so that the necessary proportions in the animal body are disturbed, causes disease, and that kind of disease which only the restoration of the equilibrium will cure. Nature cannot heal because her supplies are wrong. She will cure as soon as she gets the needed supplies in usable form.

The Ensign Remedies are composed of mineral nutrients in usable form. Taken into the body they are readily assimilated, and are used promptly in the restoration of wasted tissues. They are foods, and the most important of all foods, where there are diseased conditions. Remember, if you have tried tissue Remedies and failed to secure desired results, that the Ensign Remedies are different from all others. Other manufacturers use twelve tissue remedies only, and are therefore greatly limited.

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W. S. ENSIGN, Phys. Ch.

Canadian Office, Windsor, Ontario

Department B.

BATTLE CREEK, MICHIGAN

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—HENRY CLAY HODGES.

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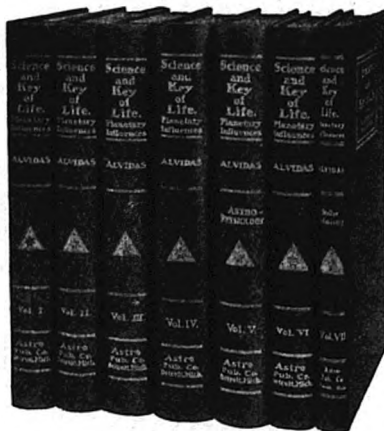
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